

(Mention the source of your footnotes (Wikipedia, Pali-English Dictionary etc.), but perfectly, in full. It is advisable to delete as many as possible.)

Satthubimba Sutta (Discourse of Image of the Buddha)

Introduction

With the historical tradition of the casting of the Mahāmuni Image, there has always been a *Sutta* strangely attached to it. The *Satthubimba Sutta* belonging to none other than the Pāli Canon, is not to be found in any of the Pāli canonical works either. It, however, is the great valuable *sutta*, which sheds light on Buddhist art or iconography practised the historical Arakan, and which the famous archaeologist Dr. E. Forchhammer missed to take into account in his valuable contribution in the “*Arakan Studies*”. According to an interview made in 1984 December 26 with the local historian U Oo Thar Tun by the famous Venerable Nyanissara of Burma, the *Sutta* was named as *Satthubimbapūjaniyanisesa Sutta* and was in the form of palm leave manuscript. The present available version is supposed to have been copied from that manuscript later. Unfortunately, we still do not further know how the hard-version of the *Sutta* come down to us except mentioned above.

The *sutta* is of verse form, comprising 39 verses excluding the introductory ones. The opening, which begins with the *sutta*, is addressing by the Buddha at the request of king Candasuriya. Technically, the background of the request goes back to the Buddha’s visitation to the Dhaññavatī city, and the appeal by the king Candasuriya to leave an image of the Buddha before His departure to Savatthi with His 500 disciples from the then “great Dhaññavatī city” (Dhaññavatīmahānagara). And, the major question regarding what the resultants of making or casting Buddha’s image or statue may be, was asked. The remaining verses are the Buddha’s reply on the advantages and fruits upon the subject questions made by the king. Although the theme of the discourse should be the consequence of making the Buddha’s image as suggested by the title, there are, however, numerous details concerning making the statue, which could be categorized under various elucidations. The *sutta* is of utmost historical and cultural value, especially Buddhist iconography of ancient Arakan and, therefore, it has become a sourcebook for students of history of Buddhism and of Buddhist iconography in Arakan. Before going to detail, textual study of the *sutta*, a series of questions arise, such as if the *sutta* be not in Pāli Canon, why it is called a *sutta*. Is it a fresh literary invention by a scholar in early days? When, where, by whom or how it first happened to be composed? Where was it first written, what kind of form it had, a manuscript or an inscription before printing? In this work, I have attempted to trace the traditional and historical perspectives found in the *sutta*, which is subject to analysis with regard to its form and contents, paying due attention to the deviations and the early teaching of the Buddha.

Anusadhi

Connection

Anātho me tuvaṃ bante, desanatthāya cāriko

Tasmā tvaṃ ihatāya, dadāhi paṭibimbakaṃ.

Venerable Sir! After leaving for the preaching dhamma, we would be left behind, without refuge (we will not have refuge); kindly considering this, please offer/leave an image of your own (resemblance).

“I will be destitute, lord, as (you) wander to preach (elsewhere), therefore, give (me) here an image (“reflection”) of yours.”

Dasabalo mārajino atulo saṃmāsambuddho

So bhagavā dhaññavatīraṭṭhaṃ candasuriyārājānaṃ

Ārambha imaṃ satthubimbassuttaṃ kathesi.

By the cause made by king Candasuriya, the Exalted One, the endower of the ten supernormal powers, the conqueror of the death, the incomparable with any person, the excellent knower by himself, preached this Satthubimba Sutta in Dhaññavati country.

"The perfectly, Self-enlightened One, of ten powers, conqueror of the Tempter,
He, the Exalted One, in the Dhaññavati country, by the (influence of) king Candasuriya,
(as a) beginning, preached this Discourse on the Master's Image (*Satthubimbassuttaṃ*)."

1. *Devaloke¹ manusseca, aparā-para-cetanā²*
Ācikkha me mahāvīra, sotumicchāmi taṃ guṇaṃ

In the realms of heavenly abode or human, by the continuum of volition here and after;
Address me, the great hero Buddha! Want to listen to that virtue (of making of Buddha image).

"In the world of gods and men, by the former and future intentions,
Explain me, great hero, I wish to listen to that virtue (of making Buddha's image)."

2. *So tassa vacanaṃ sutvā, bhagavā etamabravi*
Sādhū sādhū mahārāja, tamattaṃ pucchitaṃ tayā

Hearing the king's request (speech), the Exalted One said this;
Well-done, well-done, great king, (I will address) that virtue (of making of the Buddha image) you asked for.

"Having heard his words, He, the Exalted One, said this:
It is good, it is good, the matter asked by you, great king."

3. *Ye narā paṭimā karā, lekhakāca bimbā bahū*
Mahāgune labhanti te, kathessāmi sunohi me.

Whoever men not only make, but also draw many resemblances;
Accumulate much virtue, I will address, listen to me.

"Whosoever makes a statue, or even draws many images,
they receive a great quality, I will preach, listen to me.

Micchādiṭṭhikaṭhānesu³, asaññā⁴ arūpinoca⁵
Saddhāvantā na jāyanti, bimbalekhassidaṃ phalaṃ

In the realms of wrong-view, non-conscious, non-form as well;
People endowed with devotion will not be, this is the fruit of making Buddha image.

"In the places of those of wrong view, unconscious and formless,

¹ In Indian religions, a *devaloka* is a plane of existence where gods and *devas* exist. The *devalokas* are usually described as places of eternal light and goodness, similar to the concept of heaven. Teachers of different Hindu denominations may call such homes of the gods by other names, including *svarga*, each differing in non-fundamental aspects. To Hindus, *devaloka* is a plane of blissful existence that can be reached as soon as one is sufficiently attuned to light and good. However, to become even better and to learn more, one must return to a life on Earth, until all the learning possibilities here have been exhausted. Then, any other lives become unnecessary and liberation (*moksha*) is achieved. When that happens, the practitioner can even reach higher planes, such as *Vaikuntha* and *Sivaloka* (*Kailasa*), places of union with Vishnu and Shiva. In Buddhism, a *devaloka* is a dwelling place of the Buddhist devas. The worlds of the *devas* differ greatly from each other depending on the nature of their inhabitants in Buddhist cosmology.

² 'Volition', will, is one of the seven mental factors (*cetasika*, q.v.) inseparably bound up with all consciousness, namely sensorial or mental impression (*phassa*), feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), concentration (*samādhi*), vitality (*jīva*), advertence (*manasikāra*). With regard to karmical volition (i.e. wholesome or unwholesome karma) it is said in A. VI, 13: "Volition is action (karma), thus I say, o monks; for as soon as volition arises, one does the action, be it by body, speech or mind."

³ Places where wrong views prevail.

⁴ The 'unconscious beings', are a class of heavenly beings in the fine-material world; "There are, o monks, heavenly beings known as the unconscious ones. As soon, however, as in those beings consciousness arises, those beings will vanish from that world. Now, o monks, it may happen that one of those beings after vanishing from that world, may reappear in this world...." (D. 24).

⁵ The immaterial world (*arūpa-loka*), corresponding to the 4 immaterial absorptions in Buddhist cosmology.

(these) faithful ones will not arise, this is the fruit of a drawer of (Buddha's) image.”

4. *Athavā asaññasattesu, arūpesu tathevaca*
Saddhāvantā na jāyanti, ye karā bimbamuttamaṃ

In other words, in places of non-conscious being, non-form, moreover;
People endowed with faith will not be, those who make noble image.

“Also, among *asaññasattā* (realm of non-conscious brahmās), as well as among the (brahmas) without form, (these) faithful ones do not arise, who would make the ultimate image.”

5. *Paccantike⁶ na jāyanti, majjhimevaca⁷ jāyare*
Micchādiṭṭhi⁸ na jāyare, itthi-byañjana-pañḍakā⁹

In uncivilized places, never be, will be only in the middle land (of India);
Nor be heretic (wrong-viewer), female, and eunuch.

“In places void of Buddha's teaching (these people) do not arise, (they) arise only in the Middle-Land, they do not arise (with) wrong view, (or even as) eunuchs of female marks.”

6. *Kālakañcikanāmesu¹⁰, hīnesvasurakesuca*
Petaloke¹¹ tiracchāne, na te gacchanti duggatiṃ

In Kālakañcika by names, inferior titans;

In the realms of goblins and animals, nor are they going to the realm of miserable of existence.

“Among those called Kālakañcika and inferior titans,
in the world of ghosts, in the animal realm – (these people) do not go to the woeful states.”

7. *Nijjhāmatanḥapetesu¹², khuppiṇāsāhi pīlītā*
Saddhāvantā na jāyanti, ye bimba lekhaḥ karā

⁶ Paccantika (skr.) or paccantika (Pali) actually means a place where it is far away from urban places; technically, it means a place where is no teaching of the Buddha.

⁷ An area located in central India where The Buddha was born, was called the Middle Land (*Majjhima Desa*). It was so called because it was believed to be, by the people who lived there, the centre of the earth. The whole area consists of a vast, flat, fertile plain through which flow two great rivers, the Ganges and the Yamuna, and many smaller rivers. It extended in the east to the town of Kajangala, beyond which was Mahāsāla; on the south-east to the river Salalavātī; on the south west to the town of Satakannika; on the west to the brahmin village of Thūna; on the north to the Usiraddhaja Mountain.

⁸ *diṭṭhi* means view, belief, speculative opinion, insight. If not qualified by *sammā*, 'right', it mostly refers to wrong and evil view or opinion, and only in a few instances to right view, understanding or insight (e.g. *diṭṭhi-ppatta*, q.v.; *diṭṭhi-visuddhi*, purification of insight; *diṭṭhi-sampanna*, possessed of insight). Wrong or evil views (*diṭṭhi* or *micchā-diṭṭhi*) are declared as utterly rejectable for being a source of wrong and evil aspirations and conduct, and liable at times to lead man to the deepest abysses of depravity, as it is said in A. I, 22: "No other thing than evil views do I know, o monks, whereby to such an extent the unwholesome things not yet arisen arise, and the unwholesome things already arisen are brought to growth and fullness. No other thing than evil views do I know, whereby to such an extent the wholesome things not yet arisen are hindered in their arising, and the wholesome things already arisen disappear. No other thing than evil views do I know, whereby to such an extent human beings at the dissolution of the body, at death, are passing to a way of suffering, into a world of woe, into hell." Further in A. I, 23: "Whatever a man filled with evil views performs or undertakes, or whatever he possesses of will, aspiration, longing and tendencies, all these things lead him to an undesirable, unpleasant and disagreeable state, to woe and suffering." Wrong views (*diṭṭhi*) are one of the proclivities (s. *anusaya*), cankers (s. *āsava*), clings (s. *upādāna*), one of the three modes of perversions (s. *vipallāsa*). Unwholesome consciousness (*akusalacitta*), rooted in greed, may be either with or without wrong views (*diṭṭhigata-sampayutta* or *vippayutta*).

⁹ Femininity; neither male nor female (*napurīsakapaṇḍaka*, etc.)

¹⁰ Peta (ghost). See below.

¹¹ (Sanskrit *preta*): lit. 'departed spirit', ghost; s. *loka*.

¹² *Nijjhāma* (Sk. *Nihksāma*) means burning away, wasting away, consuming or consumed. *Nijjhāmatanḥa* (adj.) of consuming thirst, very thirsty; *Nijjhāmatanḥa* denoting a class of *Petas*.

In ever wanting goblins, thirsty starvation oppressed beings;
(People) endowed with devotion will not be, those who make and draw image.
"Among the ghosts of consuming thirst, torn by hunger and thirst,
those faithful are not born, who drew (and) made the image."

8. *Mahāvīcinamake*¹³, *tathā lokantaresuca*¹⁴
Nirayesu nuppajjanti, ye bimba lekhakā karā

Mahāvīci by name, likewise Lokantara;
In the hells, will not be, those who make and draw image.
"Among those named by great Avīci ("gapless hell") , as well as those at the end of the world,
they are not born in hell, who drew (and) made the image."

9. *Taṃ kammaṃ kusalaṃkatvā, yāvajīvaṃ anussare*
Na jāyanti duggatīṃhī, avīciṃhī niraye tappe

Such action, having accumulated, for life-long, should be recollected;
Never be in the realm of miserable existence, in the avīci hell, burning.
"Having done that skilfull action, remembering it throughout the life,
they are not born in the woeful states, in the burning gapless hell."

10. *Yoyaṃ kalyāṇaṃ bimbañca, patthento tividhaṃ sukhaṃ*
Samṣarivāna samṣāre, devasukhañca mānusaṃ

Wishing for three kinds of happiness, a man makes a virtuous Buddha image;
He will gain happiness of heaven and human worlds while in the journey of the circle of births.
"He, also, by the good image, should wish threefold happiness,
while wandering in the cycle of birth, the hapiness divine and human."

¹³ One of the eight great purgatories (mahaniraya) (J.v.266). It is ten thousand leagues in extent and forms part of a cakkavala (SnA.ii.443). The Milindapañhā (p.5), however, places it outside the sphere of the earth. Spence Hardy (Manual of Buddhism, p.26) mentions a tradition which says that Avīci is seven hundred miles directly under the Bodhi Tree at Gaya. In later books, e.g. the Dhammapada Commentary, it is represented as being under the earth, for we are told that the earth opened wide to allow the flames of Avīci to escape and to drag down sinners into its bowels (E.g., DhA.i.127, 147; iii.181). It seems to have been specially designed for those who had committed very grievous crimes, among whom are Devadatta; Cunda, the pork butcher; Ananda, who raped his cousin the Theri Uppalavanna; the ascetic Jambuka, who in a previous birth had insulted an arahant; the murderer of the Pacceka Buddha Sunetta; Sivali, who in a former birth had blockaded a city for seven years; Suppabuddha, who insulted the Buddha; Mallikha, because of her misbehaviour with a dog (she was only there seven days); Cinca Manavika, because she falsely accused the Buddha; and Kapila, brother of Sodhana, for reviling pious monks. For details and references see under these names; see also Mil.357. According to Buddhaghosa, Avīci is often called Maha Niraya (AA.i.376). Descriptions of it are to be found in several places in the four Nikayas (E.g., M.iii.183; A.i.141-2). It is a quadrangular space, one hundred leagues each way, four doored, walled all round and above with steel and with floor of incandescent molten steel. The Dhammapadatthakatha gives a description of the tortures that await the entrant to Avīci. When, for instance, Devadatta entered there, his body became one hundred leagues in height, his head, as far as the outer ear, entered into an iron skull; his feet sank up to the ankles in iron, an iron stake as thick as the trunk of a palmyra tree came from the west wall, pierced the small of his back and, penetrating his breast, entered the east wall. Other similar stakes came from the south and from the north and transfixed him (DhA.i.148). The fire of Avīci is so powerful that it destroys the eyes of anyone looking at it from a distance of one hundred leagues (A.i.142). It would destroy in a moment a rock as large as a gabled house, yet beings born there remain undestroyed, as though reposing in their mothers womb (DhA.i.127; Mil.67). Beings born in Avīci suffer for periods of varying lengths; thus, Mallika, Pasenadis queen, remained only for seven days (DhA.iii.121), while Devadatta is destined to pass there 100,000 kappas (DhA.i.148).

¹⁴ A series of hells, each one being bound by three *cakkavalas*. (Cp. Sp.i.120; SNA.ii.443). Each hell is eight thousand leagues in extent. Beings are born there as a result of heinous crimes, like those of Coranaga, or Corabhaya, both of Tambannidipa. Their bodies are three gavutas in height and with their long nails they cling to the *cakkavalapabbata*. Sometimes they fall into the world bearing water (*lokasandharakaudaka*) and are dried up because of its great salinity (AA.ii.532). Elsewhere (NidA.8; SNA.i.59) they are said to suffer from extreme cold. Those holding wrong views are also born there (J.vi.247). According to the Buddhavamsa Commentary (BuA., p. 26), *Lokantara* is the hell of the *Asurakaya*.

11. *Okkantamattā ye dhīrā, taṃ kulaṃ ativaḍḍhanti*

Hirañña suvaṇṇena, dhana dhañña vaḍḍhati

While a wise in the womb of a mother before birth in a clan,

That clan flourishes great wealth by means of gold and grain.

"Those wise entered to whatever measure (of happiness), they increase that family very much,

By unwrought gold of good color (and) by grain wealth increases."

12. *Puttena dāsi dāsenā, hatthi-assa-rathenā*

Pavaḍḍhati nuppajjhanti, ābādhā mātuyā dukkhaṃ

Flourishes sons, servants males and females, elephants, horses, carts,

The mother is not be harmed by any maternal pregnancy suffering.

"In sons, female and male servance, elephants, horses and vehicles,

it increases, (and) the suffering of motherhood does not approach one."

13. *Devesu devarājāno, manussesu manurājā*

Catudīpe¹⁵ issaroca, buddhabimbassidaṃ phalaṃ

Be even a king of heaven, a king of mankind,

Emperor of the four peninsulas, this is the fruit of making the Buddha image.

"Divine king of gods, human king of men,

ruler of the four islands, this is the fruit of (making) Buddha's image."

14. *Subhagā devarūpāca, jītāmitte arogino*

Samiddhā viriyā tesam, buddhabimbassidaṃ phalaṃ

Charming like heavenly beings, influence over their friends, without disease;

Fulfilled by efforts, this is the fruit of making the Buddha image.

"Fortunate and of divine body, victorious among (their) friends, void of sickness,

they are magnificent in effort, this is a fruit of (making) Buddha's image."

¹⁵ One of the four Mahadīpas, or great continents, which are included in the Cakkavala and are ruled by a Cakkavatti. They are grouped round Mount Sineru. In Jambudīpa is Himava with its eighty four thousand peaks, its lakes, mountain ranges, etc. This continent derives its name from the Jambu tree (also called Naga) which grows there, its trunk fifteen yojanas in girth, its outspreading branches fifty yojanas in length, its shade one hundred yojanas in extent and its height one hundred yojanas (Vin.i.30; SNA.ii.443; Vsm.i.205f; Sp.i.119, etc.). On account of this tree, Jambudīpa is also known as Jambusanda (SN.vs.552; SNA.i.121). The continent is ten thousand yojanas in extent; of these ten thousand, four thousand are covered by the ocean, three thousand by the Himalaya mountains, while three thousand are inhabited by men (SNA.ii.437; UdA.300). Sometimes in Jambudīpa there are as many as eighty four thousand cities; this number is sometimes reduced to sixty thousand, forty thousand, or even twenty thousand, but never to less (SNA.i.59; J.iv.84 says sixty three thousand; PvA.111). In the time of Asoka there were eighty four thousand cities, in each of which he built a monastery (Mhv.v.176; Vsm.201). In the Anguttara Nikaya (i.35) it is said that, in Jambudīpa, trifling in number are the parks, groves, lakes, etc., more numerous the steep, precipitous places, unfordable rivers, inaccessible mountains, etc. At the time of Metteyya Buddhas appearance on earth Jambudīpa will be pervaded by mankind even as a jungle is by reeds and rushes. There will be eighty four thousand cities with Ketumati (Benares) at the head (D.iii.75). The Buddha once declared that the people of Jambudīpa excel those of both Uttarakuru and Tavatisa in three respects - courage, mindfulness and religious life (A.iv.396; Kvu.99). Buddhas (and Cakkavattis) are born only in Jambudīpa (BuA.48; MA.ii.917). There were four sounds heard throughout Jambudīpa: the shout uttered by Punṇaka proclaiming his victory over Dhananjaya Koravya in a game of dice; the bark of Vissakamma when taken about in the guise of a dog by Sakka, threatening to devour all wicked beings after the decay of Kassapa's sasana; the roar of Kusa, challenging to battle the seven kings who sought the hand of Pabhavati; the yell of Alavaka, proclaiming his name from the top of Kelasa, on hearing that the Buddha had visited his abode (SA.i.248, etc.). When opposed to Sihladīpa or Tambapannidīpa, Jambudīpa indicates the continent of India (E.g., Mhv.v.13; xiv.8; Cv.xxxvii.216, 246). For the purposes of carika, the monks divided their tours in Jambudīpa into three circuits or mandalas - the Mahamandala which extended over nine hundred leagues, the Majjhima which extended over six hundred, and the Antima over three hundred.

15. *Akilotāca te kāyā, sukhaṃ niccaṃ arogino*

Anto kucchi vasantānaṃ, koci rogo nuppajjati

They will be tireless physical strength, always happy without diseases,

Beings inside mother wombs will not be with any diseases.

"And their bodies are tireless, with steady health without sicknesses,

In those living inside the womb, there does not arise any sickness."

16. *Jahetvā mānussaṃ dehaṃ, devaloke uppajjanti*

Vimānaṃ labhanti setṭhaṃ, ruciraṃva pabhassaraṃ

After leaving human world, will be in heaven;

There be with excellent, beautiful, radical abode.

"Abandoning the human body, they are born in the world of gods,

they receive an excellent mansion of the *Rucirā* ("brilliant") or *Pabhassarā* ("resplendent") gods."

17. *Ākiṇṇā devakaññehi, accharā kāmavaṇṇinī*

Saṭṭhitūriyasahasseehi, pappotentā karontitā

Associating with ladies of heaven, charming, attracting;

Those will entertain by capping, playing sixty-thousand heavenly music instrumentals.

"Among crowded divine women, celestial nymphs of colors of pleasure,

among sixty thousand musical instruments, approached (and) playing."

18. *Maraṇakāle asammūlha, ujum gacchanti sugatiṃ*

Paṇḍitā dānasūrāca, buddha bimbassidaṃ phalaṃ

Without delusion in the time of dying, go directly to the realms of good;

Wise generous giver, this is the fruit of making Buddha image.

"At the time of death, not bewildered, they go directly to happy states,

wise and generous heroes, this is a fruit of (making) Buddha's image."

19. *Karitvā paṭimaṃ setṭhaṃ, likhitvāca yathārahaṃ*

Mahātejā sadā honti, vimalo suriyo yathā

Making and drawing the excellent image accordingly,

Being always with glory, like the sun without cloud.

"Having made an excellent statue, (or) drawing (it) as is proper,

they are always of great glory, like the sun, unstained."

20. *Jaccandhajātīyāceva, andhabadhirajātīyā*

Mūgapakkhā na jāyanti, visuddhavadanā honti

Will not be blind, unable hearing, and

Dumb by birth, will only be clear speaker.

"Of kind, who are blind since birth, of kind who are blind and deaf since birth,

dumb or handicapped, they are not born, they are of pure speech."

21. *Kuṭṭhaṃ gaṇḍoca kilāso, kāso sāso pamārako*

Saddhāvantā na jāyanti, ye karā bimbamuttamaṃ

Not be suffered from leprosy, have got boils, eczema, tuberculosis, and get epilepsy;

who endowed with faith, making of good Buddha image.

"(With) leprosy, swelling, eczema, cough, deadly asthma,

the faithful are not born, who were making the noble image.”

22. *Antarāya karā ye bimbaṃ, paccāmittā cupaddavā*
Pakkhamūgādyantarāyā, kāye tesam na okaḍḍham

Those who make Buddha image, will not have enemies to harm physically followed by,
Could not be any danger, dummy things.

“To those who were making the image, danger, enemies and misfortune,
dangers of (becoming) handicapped, dumb and so on, do not drag away their body.”

23. *Dvekule¹⁶ uppajjanti, khattiyecāpi brahmaṇe*
Mahādhane mahābhoge, mahācakulamuttame

Be in two clans either in kingly race or priestly race;
With great wealth, possession by high standard lineage.

“They are born in two casts, of warriors or even brahmins,
of great wealth (and) great enjoyment, even in the best of great families.”

24. *Ñātiyo sukhino honti, arogāca matāpitā*
Antokucchi vasantānaṃ, koci rogo nuppajjati

Happy being with relatives, parents with no disease,
Even unborns in wombs anything will not be.

“(Their) relatives are happy, and mother (and) father are without sickness,
being inside the womb, whatever sickness (it may be,) it does not arise.”

25. *Asuci makkhitā na honti, asuci rudhirānica*
Visuddhavalā honti, kālinga¹⁷ vatthamanīyathā

No dirty with smearing or blood,
Purity without dust like ruby folded with cloth made in Kalinga country.

“Dirty, smeared and of blood dirt they are not,
purified (and) unstained are they, like if (they had) jewelled clothes of Kalinga.”

¹⁶ Of the four Castes (Brahmana, Kattiya, Vessa, Sudda) at the time of the Buddha; Kattiya means the royal caste, the noble landlord, or the warriors deals with ruling people; brahmana means the priestly, caste deals with ceremony and rituals.

¹⁷ A country: the Kalingarattha. It is one of the seven political divisions mentioned in the time of the mythical king Renu and is given first in the list, its capital being Dantapura and its king Sattabhu. (D.ii.235f; see also Mtu.iii.208; the Mtu. also mentions a king Uggata of Dantapura, iii.364f). It is not, however, included in the list of sixteen Janapadas appearing in the Anguttara Nikaya (A.i.213, etc.), but is found in the extended list of the Niddesa (CNid.ii.37). A later tradition (Bu.xviii.6) states that after the Buddhas death, a Tooth was taken from among his relics and placed at Kalinga, where it was worshipped. From Kalinga the Tooth was brought to Ceylon, in the time of King Sirimeghavanna, by Hemamala, daughter of Guhasiva, king of Kalinga, and her husband Dantakumara, a prince of the Ujjeni royal family. In Ceylon the Tooth became the Palladium of the Sinhalese kings. (Cv.xxxvii.92; see also Cv.Trs.i.7, n.4; the Dathadhatuvamsa gives details, J.P.T.S.1884, pp.108ff). The Jatakas contain various references to Kalinga. There was once a great drought in Dantapura, and the king, acting on the advice of his ministers, sent brahmins to the king of Kuru to beg the loan of his state elephant, Anjanavasabha, credited with the power of producing rain. On this occasion, however, the elephant failed and the Kalinga king, hearing of the virtues practised by the king and people of Dantapura, offered them himself, upon which rain fell. See the Kurudhamma Jataka, J.ii.367ff, also DhA.iv.88f. A similar story is related in the Vessantara Jataka, vi.487, where the Kalinga brahmins ask for and obtain Vessantaras white elephant that he may stay the drought in Kalinga. Another king of Kalinga was a contemporary of Aruna, the Assaka king of Potali. The Kalinga king, in his eagerness for a fight, picked a quarrel with Aruna, but was worsted in battle, and had to surrender his four daughters with their dowries to Aruna (J.iii.3f). The Kalingabodhi Jataka relates the story of another ruler of Kalinga while, according to the Sarabhangha Jataka, a certain king of Kalinga (J.v.135f) went with two other kings, Atthaka and Bhimaratta, to ask Sarabhangha questions referring to the fate of Dandaki. There they heard the sage preach, and all three kings became ascetics. Another king of Kalinga was Nalikirā, who, having ill treated a holy man, was swallowed up in the Sunakha niraya, while his country was laid waste by the gods and turned into a wilderness (Kalingaranna). The Kalinga aranna is referred to in the Upali Sutta (M.i.378)

26. *Adhosirā uddhampādā, aññe janā nikkhamanti*

Tathā te na nikkhamanti, karitvā bimbamuttamaṃ

Some were born by head down, some by legs up,
Will not be born like the said, because of making excellent buddha image.
"Other people are born, head-down (or) legs-upwards,
(but) these are not born so, (who) made the excellent image."

27. *Samaṃ katvā ubhopāde, kucchimhā nikkhamantica*

Suvaṇṇena kataṃ bimaṃ, devakāyāva dissare

Be born paralleling both legs from the womb,
Appeared to be a sculptor made by gold, like heavenly body.
"Both legs being (made) same, and they leave the womb (that way),
(having) body (like if) made by gold, it looks like a divine body."

28. *Sabbe piyā manāpāca, candimāca yathā narā*

Sukkhaṃ vaḍḍhati niccato, koci rogo nuppajjati

Loved and beloved by every people like the moon,
Always happiness advanced, cannot be any disease.
"Pleasant (and) beloved to all, like the moon (are) these men,
continuously (their) happiness increses, though no sickness doesn't arise."

29. *Pūjakā sangaṇā nandā, vasundarāca pūjakā*

Pathaviṃ anusāsanti, caritvā dhammamuttamaṃ

Honoured by relatives, also by people on the ground pleasing;
Practicing noble ethics, can advise people living on the soil.
"Making merits [*pūja+akā*] in group (they) rejoice, making merits (they) are beautiful,
(they) advice those of earth, practicing the best teachings."

30. *Navakappasahassesu¹⁸, koṭijātiṃ anussare*

Anubhavanti sabbabhavaṃ, paṇḍitāca visāradā

Can recollect ten million lives in nine thousand aeons,

¹⁸ Periodic manifestations and dissolutions of universes which go on eternally. Great kalpas consist of four asamkhiya kalpas corresponding to childhood, maturity, old age and the death of the universe. Kalpa in Sanskrit, Kappa in Pali. It is a fabulous period of four hundred and thirty two million years of mortals, measuring the duration of world. It is the period of time between other creation and recreation of a world or universe. The four kalpas of formation, existence, destruction and emptiness as a complete period, is called maha kalpa or great kalpas. Each great kalpa is subdivided into four asamkhyeya kalpas or kalpas. Each of the four kalpas is subdivided into twenty antara kalpas, or small kalpas. There are different distinctions and illustrations of kalpas. In general, a small kalpa is represented as 16,800,000 years, a kalpa as 336,000,000 years and a mahakalpa is 1,334,000,000 years. (Sanskrit kalpa): 'world-period', an inconceivably long space of time, an aeon. This again is subdivided into 4 sections: (i) world-dissolution (samvatta-kappa) dissolving world), (ii) continuation of the chaos (samvatta-tthāyī), (iii) world-formation (vivatta-kappa), (iv) continuation of the formed world (vivatta-tthāyī). "How long a world-dissolution will continue, how long the chaos, how long the formation, how long the continuation of the formed world, of these things; o monks, one hardly can say that it will be so many years, or so many centuries, or so many millennia, or so many hundred thousands of years" (A.IV.156) A detailed description of the 4 world-periods is given in that stirring discourse on the all-embracing impermanence in A.VII.62. The beautiful simile in S.XV.5 may be mentioned here: "Suppose, o monks, there was a huge rock of one solid mass, one mile long, one mile wide, one mile high, without split or flaw. And at the end of every hundred years a man should come and rub against it once with a silken cloth. Then that huge rock would wear off and disappear quicker than a world-period. But of such world-periods, o monks, many have passed away, many hundreds, many thousands, many hundred thousands. And how is this possible? Inconceivable, o monks, is this samsāra, not to be discovered is any first beginning of beings, who obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths." Compare here Grimm's German fairy-tale of the little shepherd boy: 'In Farther Pommerania there is the diamond-mountain, one hour high, one hour wide, one hour deep. There every hundred years a little bird comes and whets its little beak on it. And when the whole mountain is ground off, then the first second of eternity has passed.'

Being wise and brave in all life, enjoyed continuously.
"In nine thousand aeons, remembering ten million births,
(they) enjoy every life, also (as) knowledgeable experts."

31. *Sattiṃsakappe devindā, sattiṃsaca cakkavattī*
Padesarajjāṃvipulaṃ, gaṇanato asankhiyaṃ

King of heaven for sixty aeons, universal monarch for sixty aeons;
Abundance provincial governor, arithmetically uncountable.
"Sixty aeons (as) kings of gods, and (another) sixty (as) universal monarchs,
of a large region of kingdom, of an uncountable crowd."

32. *Mahiddhikā mahāpaññā, vaṇṇavantoyassasino*
Sīrīca rūpasampannā, satthubimbassidaṃ phalaṃ

Very powerful, wise, charming complexion with many friends,
Splendor, endowed with physicality, this is the fruit of making buddha image.
"Of great (magical) powers, of great wisdom, of good complexion (and) glorious,
endowed with (good) body (and) luck, this is a fruit of (making) the Master's image."

33. *Aḍḍhe ete mahābhoge, mahāseṭṭhikulesuca*
Khattiyecāpi brahmaṇe¹⁹, satthubimbassidaṃ phalaṃ

Wealthy like having great possession, in clan of great billionaires
Either of kingly or of priestly, this is the fruit of making buddha image.
"Opulent (is) their great wealth, (they are) also among the families of great bankers,
among khattiyas (caste of warriors) and even brahmins, this is a fruit of (making) the Master's image."

34. *Buddhe²⁰ paccekabuddhe²¹, arahante²² mahiddhike*
Yaṃ yaṃ patthitaṃ sabbaṃ, taṃ taṃ labhanti pāṇino

Aspiring to be a powerful buddha or a paccabuddha or an arahat,
Whatever wish a being aspired, that will be fulfilled all.
"Buddhas, silent-Buddhas, Arahants of great (magical) powers,
all whatever they wish, they receive, (these) living beings."

35. *Lohakālāyasadanta, dārūhi candanehivā*
Visāṇehi atṭṭhivā, mattikāhiṭṭhakāhivā

By copper or zinc, ivory or wood, sandalwood,
Horn or bone, mud or brick, can make buddha image.
"By copper, (black) iron, ivory, wood or sandal,

¹⁹ See above.

²⁰ Lit., the Awakened One; one who through aeons of spiritual development has attained Sammasambodhi. A being who has completely abandoned all delusions and their imprints. In general, "Buddha" means "Awakened One", someone who has awakened from the sleep of ignorance and sees things as they really are. A Buddha is a person who is completely free from all faults and mental obstructions. Every living being has the potential to become a Buddha.

²¹ Private Buddha. One who, like a Buddha, has gained Awakening without the benefit of a teacher, but who lacks the requisite store of paramis to teach others the practice that leads to Awakening. On attaining the goal, a paccekabuddha lives a solitary life.

²² (lit. worthy one) a being who has eliminated the entirety of mental impurities (kilesas) and who, in consequence, is free from all attachment and from all forms of suffering. Such a being has no reason to take rebirth into one of the thirty two spheres of samsara will experience parinibbana at the end of his present existence.

by horns or bones, by clay, or (whatever they) wish,”

36. *Nānāvaṇṇehi vatthehi, selehivajirehivā*

Khuddakaṃvā mahantaṃvā, saddhā cittaena sāsane

By different colour, clothes, stone or diamond,

Either small or big size, mind devoted in the teaching.

“In various colors, clothes, stones or diamonds,

whether small or big, with faithful mind towards the Teachings.”

37. *Likkhitvā satthussa bimbaṃ, limpetvā rajatehica*

Saddhācittaena modanti, passamānā bahugūṇe

Either drawing or applying by gold or silver to buddha’s image

With devoted mind, consideration and seeing much virtues.

“Having drawn the Master's image, having smeared it also by silver,

they, by faithful mind rejoice, seeing so many qualities.”

38. *Tasmāhi paṇḍito poso, sampassaṃ attamattano*

Kareyya satthussa bimbaṃ, suvaṇṇarajatehivā

Therefore, a wise man seeing one’s own benefit,

Should make buddha’s image either by gold or silver.

“Therefore, the wise man, reflecting himself about himself,

should make the image of the Master, by gold or by silver.

Satthubimbasuttaṃ niṭṭhitaṃ

Discourse of Buddha Image has ended.

“The discourse on the Master's image is finished.”